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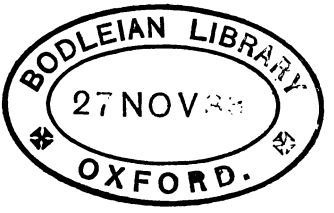
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PREFACE.

THIS edition of the *Somnium Scipionis* of Cicero was undertaken at the suggestion of a well-known scholar, who expressed his surprise that this celebrated extract had not been edited for the use of schools in this country.

Whether one regards the nature of the subject, the mode of its treatment, the history of the characters in the dialogue, or the vicissitudes of the work of which the *Somnium* formed part, it is hardly conceivable that a youthful reader could fail to find in it something, which would excite in him that curiosity, the absence of which too often distinguishes the student of a Classic from the peruser of a Novel.

In preparing my notes I have made constant use of the old commentary of Macrobius, and of the editions of Moser and Creuzer (Francof. ad M. 1826),—the great storehouse, from which later editors must continue to draw,—of Osann (Gotting. 1847), and of Dr Carl Meissner (Leipzig, 1878). I have also consulted, but with little profit, one or two French editions.

The original plan of my work included a translation of the *Somnium;* which, under certain safeguards, such as the exaction by the teacher of a rigorous grammatical analysis from his scholars, seemed to me to present many advantages: but the general opinion of teachers appears to be adverse to the use of translations in Schools; and, in compliance with the advice of my friends, I have decided to publish it separately.

The text of this edition will not be found to differ materially from that of Meissner, who has based his text on that of Baiter and Kayser (Leipzig, 1865): although I have felt myself bound to make some changes in the orthography. My own experience in examination work has led me to think it highly desirable that a youth should be introduced to the classical forms of Latin words, elsewhere than in an examination-room. I have therefore not scrupled, invariably in the text—though not so in the notes—to make no distinction between the consonantal and vowel forms of *i* and *u:* I have also adopted the spelling *i* for *ii*, in the genitive singular of substantives ending in *-ius, -ium; e.g. Mercuri* not *Mercurii* § 9, *consili* not *consiiii* § 4. With regard to other forms: *e.g. -uo* and *-cu* for *-uu* and *-quu*, although I have occasionally admitted such forms, I have generally been content to sacrifice consistency to the desire to present as few difficulties as possible: *consecuntur* § 9, and *locuntur* § 14, for *consequuntur* and *loquuntur*, are, I

think, the only cases in which a young reader will find any difficulty on this score.

It remains to express my gratitude to the Syndics of the University Press, who have generously undertaken the publication: my best thanks are also due to their adviser for many useful hints, and especially to Mr J. S. Reid, Fellow and Assistant Tutor of Gonville and Caius College, Cambridge, who has given himself much trouble in revising and making suggestions.

W. D. PEARMAN.

December, 1882.

INTRODUCTION

THE Latin writers, and Cicero in particular, were fully sensible of the preeminence which the Greeks enjoyed in the field of letters and the fine arts generally. Indeed Cicero himself tells us, with a naïveté in refreshing contrast with the mock humility of modern irony, that it was his ambition to render his countrymen as independent of Greek models in the other departments as in that of oratory. Hence it is not surprising that the famous Polity of Plato should have attracted his notice as a worthy object of emulation. Accordingly he tells us in one of his letters (*ad Q. F.* II. 14) of the date 700 U. C. (B.C. 54) that he has taken this subject in hand, in the pleasant retirement of his Cuman villa; that he finds the work difficult and laborious, but will not grudge his pains if it should prove a success; and at the worst he can readily throw it into the sea, which fronts him as he writes. And in his later writings we have frequent allusions to the *Sex libri de re publica*. But although the later Latin writers make frequent mention of this treatise, and citations from it abound in the writings of Lactantius, Boethius and others, while the grammarian Macrobius, in his prolix commentary, has helped to rescue our *Somnium Scipionis*, which formed part of Bk VI.; the treatise as a whole would seem to have disappeared in the darkness of the early middle ages. And notwithstanding that so late as the 17th century, rumours of this *rara avis* having been seen, now here and now there,

led the learned on many a wild-goose chase after what was probably nothing more than a MS copy of Macrobius' commentary; all hope of ever finding more than the fragments gathered from the quotations of other authors had long been given up; when, in the year 1820, the Cardinal Angelo Mai, peering closely into a [1]palimpsest in the library of the Vatican, found that it was possible to decipher beneath the later writing traces of the original letters, which had been erased in the usual manner to make way for part of a commentary on the Psalms by St Austin: his ecstasy and the surprise of the literary world, to whom he speedily communicated this discovery, can be readily imagined, when it was found that he had succeeded in disinterring, as it were, a large portion of the lost *de Republica*, which had lain for centuries unsuspected in this pious resting-place. This *codex Vaticanus*, as it is styled, does not reach so far as Bk VI., but there is no lack of MSS in the case of the *Somnium*, which had the good fortune to be handed down as a separate extract from the earliest times.

The Dream of Scipio is the counterpart of the episode of Er, in the tenth book of Plato's Polity: partly no doubt to give dramatic finish to his work, and partly to present more strikingly those arguments in favour of virtue and justice, which are based on a belief in the rewards and punishments of a future state, Plato introduces the fable of Er the Arme-

[1] παλίμψηστος, *lit.* 'scraped again': a term applied to a parchment, from which the old writing has been erased, in order that the parchment may be used again for writing. It is not surprising that so costly a material as parchment should have been used with great economy; and, as the ancient *atramentum* was not so corrosive in its nature as our modern ink, it was not difficult to erase writing in such a way as to leave the parchment sufficiently sound for second use. Cicero (*ad Div.* VII. xviii. 2) replying to his friend, Trebatius, who had answered his letter on a palimpsest, jestingly commends him for his thrift; but opines that Trebatius, who was a Jurist, has used up some of his old legal formulae, as he would scarcely rub out one of Cicero's letters to write anything of his own in its place.

nian, who, having fallen in battle, after several days of seeming death, came to life again when placed upon the funeral pyre, and narrated the strange things which had befallen him and the glimpses of a future life which he had in the interval.

In like manner, as Macrobius tells us, the Dream was introduced at that stage of the dialogue in Cicero's Polity, at which Laelius complains that the services of public men are frequently suffered to go unrewarded. Scipio replies that they have the reward of their conscience, but that in addition to this there is something more enduring than those honours, which are the prizes of success in this world; and in illustration of this he asks permission to recount a remarkable dream which he once had.

It will be seen, from the references given in the notes, that Cicero has not only borrowed the idea of this episode from his Greek example, but that the arguments of which it is the vehicle are taken literally from the Platonic writings. It must however be admitted that Cicero fully justifies his claim to be considered as something more than a mere translator or imitator of the Greek: here, as in the rest of the Polity and in the Laws, we cannot fail to see that the aim of the Roman is less speculative and more practical, that his teaching is intended for the instruction and encouragement of the ordinary citizen, whose duty calls him into the dust and heat of life's arena, rather than for the delectation of the philosopher in his retirement.

Publius Cornelius Scipio Aemilianus, Africanus Minor, the narrator of the dream, was certainly well chosen for this part: his well-known fondness for Greek literature and philosophy and his heroic devotion to the service of his country, impart an air of reality to the narrative and impress the hearer with the feeling that the speaker is himself a striking example of the high ideal which is set before him. Himself a younger son of L. Aemilius Paulus, Macedonicus, the vanquisher of Perseus, he was adopted into the Cornelian

gens by a son of the elder Africanus: the manly virtues of the victor at Zama would seem to have been inherited by his daughter Cornelia, to the exclusion of her brothers; although the adopter of young Paulus is said to have lacked nothing but strength of constitution (*Cat. M.* XI. 35) while he had more than his share of his father's learning :—probably their common love of literature was the attraction which drew the delicate man of letters towards the gallant young soldier, who at the age of seventeen had taken part in the campaign of his father Paulus. His marriage with Cornelia's daughter Sempronia, sister of the unfortunate Gracchi, must have brought the younger Africanus into close association with those heroic but ill-disciplined spirits; while his singularly unassuming manners must have endeared him to that circle of men of genius, such as Polybius, Panaetius and Terence, whom he had gathered around him. Shining in this brilliant society with all the splendour of his military successes reflected upon him, it is not surprising that he should have dazzled his contemporaries, and that Cicero, in a later age, should have selected him as that one of his countrymen, who—removed alike from the jealousy which besets a contemporary and from the misty uncertainty which surrounds the heroes of an earlier age—was best fitted to be the expounder of his own view of an ideal constitution; which was thus stamped, as it were, with the authority of that well-known name.

M. TULLI CICERONIS

SOMNIUM SCIPIONIS.

I. Cum in Africam uenissem M'. Manilio consuli ad 1
quartam legionem tribunus, ut scitis, militum, nihil mihi
fuit potius quam ut Masinissam conuenirem, regem fa-
miliae nostrae iustis de caussis amicissimum. Ad quem
ut ueni, conplexus me senex conlacrimauit, aliquantoque
post suspexit ad caelum, et: 'grates' inquit 'tibi ago,
summe Sol, uobisque, reliqui caelites, quod, antequam ex
hac uita migro, conspicio in meo regno et his tectis P.
Cornelium Scipionem, cuius ego nomine ipso recreor,
itaque numquam ex animo meo discedit illius optumi
atque inuictissimi uiri memoria.' Deinde ego illum de
suo regno, ille me de nostra re publica percontatus est,
multisque uerbis ultro citroque habitis ille nobis con-
sumptus est dies. Post autem apparatu regio accepti 2
sermonem in multam noctem produximus, cum senex
nihil nisi de Africano loqueretur omniaque eius non facta
solum sed etiam dicta meminisset. Deinde, ut cubitum
discessimus, me et de uia et qui ad multam noctem uigi-
lassem, artior quam solebat somnus conplexus est. Hic
mihi—credo equidem ex hoc quod eramus locuti; fit
enim fere ut cogitationes sermonesque nostri pariant
aliquid in somno tale, quale de Homero scribit Ennius,

de quo uidelicet saepissime uigilans solebat cogitare et loqui—Africanus se ostendit ea forma, quae mihi ex imagine eius quam ex ipso erat notior; quem ubi agnoui, equidem cohorrui, sed ille: 'ades' inquit 'animo et omitte timorem, Scipio, et quae dicam trade memoriae.

3 II. Videsne illam urbem, quae parere populo Romano coacta per me, renouat pristina bella nec potest quiescere'—ostendebat autem Carthaginem de excelso et pleno stellarum, illustri et claro quodam loco—'ad quam tu oppugnandam nunc uenis paene miles? Hanc hoc biennio consul euertes, eritque cognomen id tibi per te partum, quod habes adhuc a nobis hereditarium. Cum autem Carthaginem deleueris, triumphum egeris censorque fueris et obieris legatus Aegyptum, Syriam, Asiam, Graeciam, delegere iterum consul absens bellumque maximum conficies, Numantiam exscindes. Sed cum eris curru in Capitolium inuectus, offendes rem publicam consiliis per-
4 turbatam nepotis mei. Hic tu, Africane, ostendas oportebit patriae lumen animi, ingeni consilique tui. Sed eius temporis ancipitem uideo quasi fatorum uiam. Nam cum aetas tua septenos octiens solis amfractus reditusque conuerterit, duoque hi numeri, quorum uterque plenus, alter altera de caussa, habetur, circuitu naturali summam tibi fatalem confecerint, in te unum atque in tuum nomen se tota conuertet ciuitas: te senatus, te omnes boni, te socii, te Latini intuebuntur; tu eris unus, in quo nitatur ciuitatis salus, ac, ne multa, dictator rem publicam constituas oportet, si impias propinquorum manus effugeris.' Hic cum exclamauisset Laelius ingemuissentque uehementius ceteri, leniter arridens Scipio: 'st! quaeso' inquit 'ne me e somno excitetis et parumper audite cetera.

III. Sed quo sis, Africane, alacrior ad tutandam rem 5
publicam, sic habeto: omnibus, qui patriam conseruauerint, adiuuerint, auxerint, certum esse in caelo, definitum locum, ubi beati aeuo sempiterno fruantur. Nihil est enim illi principi deo, qui omnem mundum regit, quod quidem in terris fiat, acceptius quam concilia coetusque hominum iure sociati, quae ciuitates appellantur: harum rectores et conseruatores hinc profecti huc reuertuntur.' Hic ego, etsi eram perterritus non tam mortis metu quam 6
insidiarum a meis, quaesiui tamen uiueretne ipse et Paulus pater et alii, quos nos exstinctos arbitraremur. 'Immo uero' inquit 'ii uiuunt, qui e corporum uinclis tamquam e carcere euolauerunt, uestra uero quae dicitur uita mors est. Quin tu aspicis ad te uenientem Paulum patrem?' Quem ut uidi, equidem uim lacrimarum profudi, ille autem me conplexus atque osculans flere prohibebat. Atque ego ut primum fletu represso loqui posse 7
coepi, 'quaeso' inquam 'pater sanctissime atque optume, quoniam haec est uita, ut Africanum audio dicere, quid moror in terris? quin huc ad uos uenire propero?' 'Non est ita' inquit ille. 'Nisi enim deus is, cuius hoc templum est omne, quod conspicis, istis te corporis custodiis liberauerit, huc tibi aditus patere non potest. Homines enim sunt hac lege generati, qui tuerentur illum globum, quem in hoc templo medium uides, quae terra dicitur, eisque animus datus est ex illis sempiternis ignibus, quae sidera et stellas uocatis, quae globosae et rotundae, diuinis animatae mentibus, circulos suos orbesque conficiunt celeritate mirabili. Qua re et tibi, Publi, et piis omnibus retinendus animus est in custodia corporis nec iniussu eius, a quo ille est uobis datus, ex hominum uita migrandum est, ne munus [humanum] adsignatum a deo

8 defugisse uideamini., Sed sic, Scipio, ut auus hic tuus, ut ego, qui te genui, iustitiam cole et pietatem, quae cum magna in parentibus et propinquis, tum in patria maxima est: ea uita uia est in caelum et in hunc coetum eorum, qui iam uixerunt et corpore laxati illum incolunt locum, quem uides'—erat autem is splendidissimo candore inter flammas circus elucens—'quem uos, ut a Grais accepistis, orbem lacteum nuncupatis.' Ex quo omnia mihi contemplanti praeclara cetera et mirabilia uidebantur—erant autem eae stellae quas numquam ex hoc loco uidimus, et eae magnitudines omnium, quas esse numquam suspicati sumus, ex quibus erat ea minima, quae ultima a caelo, citima terris, luce lucebat aliena, stellarum autem globi terrae magnitudinem facile uincebant—iam ipsa terra ita mihi parua uisa est, ut me imperi nostri, quo quasi punctum eius attingimus, paeniteret.

9 IV. Quam cum magis intuerer: 'quaeso' inquit Africanus 'quo usque humi defixa tua mens erit? Nonne aspicis quae in templa ueneris? Nouem tibi orbibus uel potius globis conexa sunt omnia, quorum unus est caelestis, extimus, [qui reliquos omnes conplectitur,] summus ipse deus, arcens et continens ceteros, in quo sunt infixi illi, qui uoluuntur, stellarum cursus sempiterni. Cui subiecti sunt septem, qui uersantur retro contrario motu atque caelum. Ex quibus unum globum possidet illa, quam in terris Saturniam nominant: deinde est hominum generi prosperus et salutaris ille fulgor, qui dicitur Iouis: tum rutilus horribilisque terris, quem Martium dicitis: deinde subter mediam fere regionem sol optinet, dux et princeps et moderator luminum reliquorum, mens mundi et temperatio, tanta magnitudine ut cuncta sua luce lustret et conpleat. Hunc ut comites consecuntur Ve-

neris alter, alter Mercuri cursus, in infimoque orbe luna radiis solis accensa conuertitur. Infra autem iam nihil est nisi mortale et caducum praeter animos munere deorum hominum generi datos, supra lunam sunt aeterna omnia: nam ea, quae est media et nona, Tellus, neque mouetur et infima est et in eam feruntur omnia nutu suo pondera.'

V. Quae cum intuerer stupens, ut me recepi: 'quid? hic' inquam 'quis est, qui conplet aures meas tantus et tam dulcis sonus?' 'hic est' inquit 'ille, qui interuallis disiunctus imparibus, sed tamen pro rata parte, ratione distinctis, impulsu et motu ipsorum orbium efficitur et acuta cum grauibus temperans uarios aequabiliter concentus efficit. Nec enim silentio tanti motus incitari possunt et natura fert ut extrema ex altera parte grauiter, ex altera autem acute sonent. Quam ob caussam summus ille caeli stellifer cursus, cuius conuersio est concitatior, acuto et excitato mouetur sono, grauissimo autem hic lunaris atque infimus: nam terra, nona, inmobilis manens una sede semper haeret, conplexa medium mundi locum. Illi autem octo cursus, in quibus eadem uis est duorum, septem efficiunt distinctos interuallis sonos, qui numerus rerum omnium fere nodus est: quod docti homines neruis imitati atque cantibus aperuerunt sibi reditum in hunc locum, sicut alii, qui praestantibus ingeniis in uita humana diuina studia coluerunt. Hoc sonitu oppletae aures hominum obsurduerunt. Nec est ullus hebetior sensus in uobis, sicut, ubi Nilus ad illa, quae Catadupa nominantur, praecipitatur ex altissimis montibus, ea gens, quae illum locum adcolit, propter magnitudinem sonitus sensu audiendi caret. Hic uero tantus est totius mundi incitatissima conuersione sonitus, ut eum aures hominum capere non possint, sicut intueri solem aduersum nequitis

eiusque radiis acies uestra sensusque uincitur.' Haec ego admirans referebam tamen oculos ad terram identidem.

12 VI. Tum Africanus: 'sentio' inquit 'te sedem etiam nunc hominum ac domum contemplari: quae si tibi parua, ut est, ita uidetur, haec caelestia semper spectato, illa humana contemnito. Tu enim quam celebritatem sermonis hominum aut quam expetendam gloriam consequi potes? Vides habitari in terra raris et angustis in locis et in ipsis quasi maculis, ubi habitatur, uastas solitudines interiectas, eosque, qui incolunt terram, non modo interruptos ita esse, ut nihil inter ipsos ab aliis ad alios manare possit, sed partim obliquos, partim transuersos, partim etiam aduersos stare uobis, a quibus exspectare
13 gloriam certe nullam potestis. Cernis autem eandem terram quasi quibusdam redimitam et circumdatam cingulis, e quibus duos maxime inter se diuersos et caeli uerticibus ipsis ex utraque parte subnixos obriguisse pruina uides, medium autem illum et maximum solis ardore torreri. Duo sunt habitabiles, quorum australis ille, in quo qui insistunt, aduersa uobis urgent uestigia, nihil ad uestrum genus: hic autem alter subiectus aquiloni, quem incolitis, cerne quam tenui uos parte contingat. Omnis enim terra, quae colitur a uobis, angustata uerticibus, lateribus latior, parua quaedam insula est, circumfusa illo mari, quod Atlanticum, quod magnum, quem Oceanum appellatis in terris, qui tamen tanto nomine
14 quam sit paruus uides. Ex his ipsis cultis notisque terris num aut tuum aut cuiusquam uestrum nomen uel Caucasum hunc, quem cernis, transcendere potuit uel illum Gangen tranatare? Quis in reliquis orientis aut obeuntis solis ultimis aut aquilonis austriue partibus tuum nomen

audiet? quibus amputatis cernis profecto quantis in angustiis uestra se gloria dilatari uelit. Ipsi autem, qui de uobis locuntur, quam loquentur diu?

VII. Quin etiam, si cupiat proles illa futurorum 15 hominum deinceps laudes unius cuiusque nostrum a patribus acceptas posteris prodere, tamen propter eluuiones exustionesque terrarum, quas accidere tempore certo necesse est, non modo [non] aeternam, sed ne diuturnam quidem gloriam adsequi possumus. Quid autem interest, ab eis, qui postea nascentur, sermonem fore de te, cum ab eis nullus fuerit, qui ante nati sunt? qui nec pauciores et certe meliores fuerunt uiri; praeser- 16 tim cum apud eos ipsos, a quibus audiri nomen nostrum potest, nemo unius anni memoriam consequi possit? Homines enim populariter annum tantum modo solis, id est, unius astri reditu metiuntur: cum autem ad idem, unde semel profecta sunt, cuncta astra redierint eandemque totius caeli descriptionem longis interuallis rettulerint, tum ille uere uertens annus appellari potest: in quo uix dicere audeo quam multa hominum saecula teneantur. Namque ut olim deficere sol hominibus exstinguique uisus est, cum Romuli animus haec ipsa in templa penetrauit, *ita* quandoque ab eadem parte sol eodemque tempore iterum defecerit, tum signis omnibus ad principium stellisque reuocatis expletum annum habeto: cuius quidem anni nondum uicensumam partem scito esse conuersam. Quocirca si reditum in hunc locum 17 desperaueris, in quo omnia sunt magnis et praestantibus uiris, quanti tandem est ista hominum gloria, quae pertinere uix ad unius anni partem exiguam potest? Igitur alte spectare si uoles atque hanc sedem et aeternam domum contueri, neque te sermonibus uulgi dedideris

nec in praemiis humanis spem posueris rerum tuarum: suis te oportet inlecebris ipsa uirtus trahat ad uerum decus, quid de te alii loquantur ipsi uideant; sed loquentur tamen: sermo autem omnis ille et angustiis cingitur eis regionum, quas uides, nec umquam de ullo perennis fuit: et obruitur hominum interitu et obliuione posteritatis exstinguitur.'

18 VIII. Quae cum dixisset, 'ego uero' inquam 'Africane, si quidem bene meritis de patria quasi limes ad caeli aditum patet, quamquam a pueritia uestigiis ingressus patris et tuis decori uestro non defui, nunc tamen tanto praemio exposito enitar multo uigilantius.' Et ille: 'tu uero enitere et sic habeto, non esse te mortalem sed corpus hoc: nec enim tu is es, quem forma ista declarat, sed mens cuiusque is est quisque, non ea figura, quae digito demonstrari potest. Deum te igitur scito esse, si quidem est deus, qui uiget, qui sentit, qui meminit, qui prouidet, qui tam regit et moderatur et mouet id corpus, cui praepositus est, quam hunc mundum ille princeps deus; et ut mundum ex quadam parte mortalem ipse deus aeternus, sic fragile corpus animus sempiternus
19 mouet. Nam quod semper mouetur, aeternum est; quod autem motum adfert alicui quodque ipsum agitatur aliunde, quando finem habet motus, uiuendi finem habeat necesse est. Solum igitur quod se ipsum mouet, quia numquam deseritur a se, numquam ne moueri quidem desinit: quin etiam ceteris, quae mouentur, hic fons, hoc principium est mouendi. Principio autem nulla est origo: nam ex principio oriuntur omnia, ipsum autem nulla ex re alia nasci potest: nec enim esset id principium, quod gigneretur aliunde. Quod si numquam oritur, ne occidit quidem umquam: nam principium

exstinctum nec ipsum ab alio renascetur nec ex se aliud creabit, si quidem necesse est a principio oriri omnia. Ita fit ut motus principium ex eo sit, quod ipsum a se mouetur; id autem nec nasci potest nec mori: uel concidat omne caelum omnisque natura et consistat necesse est nec uim ullam nanciscatur, qua a primo impulsa moueatur.

IX. Cum pateat igitur aeternum id esse, quod a se 20
ipso moueatur, quis est qui hanc naturam animis esse tributam neget? Inanimum est enim omne, quod pulsu agitatur externo, quod autem est animal, id motu cietur interiore et suo: nam haec est propria natura animi atque uis; quae si est una ex omnibus, quae se ipsa moueat, neque nata certe est et aeterna est. Hanc tu 21
exerce optumis in rebus; sunt autem optumae curae de salute patriae, quibus agitatus et exercitatus animus uelocius in hanc sedem et domum suam peruolabit. Idque ocius faciet, si iam tum, cum erit inclusus in corpore, eminebit foras et ea, quae extra erunt, contemplans quam maxime se a corpore abstrahet. Namque eorum animi, qui se corporis uoluptatibus dediderunt earumque se quasi ministros praebuerunt impulsuque libidinum uoluptatibus oboedientium deorum et hominum iura uiolarunt, corporibus elapsi circum terram ipsam uolutantur nec hunc in locum nisi multis exagitati saeculis reuertuntur.'

Ille discessit, ego somno solutus sum.

NOTES.

§ 1, P. 13.

1 *Africam:* in its usual acceptation, Africa was for the Romans nothing more than the Roman province, *Africa propria*, which was created out of the territory of Carthage, after the 3rd Punic war—the modern Tunis. If they had wished to speak of Africa as a quarter of the globe, they would probably have preferred the Greek name Libya.

Manilio: Manius Manilius, Consul B.C. 149, one of the characters in this dialogue: cp. *de Repub.* III. 10, where he is spoken of as an authority on Jurisprudence. In this campaign he was preserved from disaster mainly by the aid of the tribune Scipio. The dative depends on *tribunus;* in the same way that it is used with *legatus* (*esse alicui*) and *heres*, to signify the 'relation of interest' (*dativus commodi*) in which one person stands to another (see Madvig, *L. G.* § 241). We must bear in mind that classical Latin does not use the participle *ens*, like the Greek ὤν, to express our participle 'being', but either employs a periphrasis or omits it altogether.

3 *Masinissam:* this Numidian prince played a most important part in the 2nd Punic war (B.C. 219—201), in the early part on the Carthaginian side, but afterwards as an ally of the Romans. His vicissitudes of fortune and the tragic fate of his bride Sophonisba, wife of Syphax and daughter of Hasdrubal, as narrated by Livy and others, read like the story of a romance. At the close of the war the elder Africanus, with whom he had formed a friendship confirmed by mutual services during the war, caused Masinissa to be established in the possession of his hereditary dominion together with a large slice from what was once the territory of his rival Syphax.

He continued to receive the support of the Roman people, in his perpetual encroachments on his Carthaginian neighbours; and this was partly the cause of the 3rd Punic war (B.C. 149—146). He died somewhere about B.C. 148, leaving the younger Africanus as administrator for his children.

7 *caelites: i.e.* Moon and Stars, which are addressed as Gods. Ochsner calls attention to the poetic colouring of this passage and of the *Somnium* generally. Moser, indeed, arranges these words as an iambic senarius:

Grates tibi
Ago, summe Sol, vobisque, reliqui caelites.

But, as Mr Reid observes, it is utterly unlike Cicero's practice to introduce any but the most hackneyed verses without warning.

10 *itaque:* 'and in this way', *i.e.* as now so always; *itaque* is certainly awkward: some editors prefer *ita;* and Meissner cites Plaut. *Epid.* I. i. 77, *Aul.* III. i. 6, as instances of *itaque=ita* in colloquial language; but, as Moser remarks, *itaque* and *ita* are often interchanged in MSS.

11 *viri:* Africanus, the elder.

ego illum—percontatus: in English the verb would have been omitted in the second proposition, thus: 'I questioned him, and he me'; but in Latin the position of the verb is generally last. This figure, by which a verb is referred to two subjects differing in person, &c., is sometimes called *syllepsis*, 'taking together'.

13 *ultro citroque:* lit. 'on that side and on this', *i.e.* on his side and on mine (*ultro* and *ille* spring from the same root; and so do *citro* and *hic*): cp. *de Off.* I. 56, *ex beneficiis ultro citro datis acceptis.*

nobis: dative of the agent: as in the case of the gerund and gerundive, this dative, 'of interest', depends on *est* (see Madvig, *L. G.* § 250). Some writers extend the use of this dative to the imperfect tenses of the passive verb.

§ 2.

17 *cubitum:* supine in *-um, i.e.* an abstract verbal noun depending on *discessimus:* an accusative of the object of motion.

18 *de via:* 'after my journey': condensed for *quia de via fessus essem:* cp. *Acad.* I. 1, *de via fessus.* Some editors add *fessum* here.

vigilassem: conjunctive of the cause: *qui=quom ego* (Madvig, *L. G.* § 366, Roby, § 1714).

22 *Ennius:* the father of Roman poetry, born at Rudiae in Calabria (B.C. 239): he was a special protégé of the elder Africanus. It is related of Ennius that he believed in the Pythagorean doctrine of the transmigration of souls, to such an extent as to be persuaded that Homer's spirit, after tenanting the body of a peacock, had passed into him: Persius, *Sat.* VI. 10, *cor iubet hoc Enni postquam destertuit esse Maeonides Quintus pavone ex Pythagoreo.* Cp. Horace, *Epp.* II. i. 50. Cicero probably alludes here, as elsewhere, to a line of the *Annales*, a Roman historical epic:

In somnis mihi visus Homerus adesse poeta.

P. 14.

2 *imagine:* a Roman, who had held one of the higher offices of state, *Magistratus Curules*, acquired the right (*ius imaginum*) of having his *imago*, a wax mask of his features, set up in the *Atrium* of his descendants; who were then accounted *Nobiles*. The younger Africanus is said to have been born in the same year (B.C. 185) in which the elder died: *Cato M.* § 19. Polybius however placed the death of the elder Scipio in the same year as that of Hannibal (B.C. 183), Livy XXXIX. 52.

4 *ades animo:* 'collect yourself', 'be of good courage'; this phrase usually='be attentive'; and the Greek interpreter of the *Somnium* here reads τῷ νοῖ πάρει: but Cicero uses *adeste animis* (*pro Milone*, 4) with the same meaning as in this passage.

§ 3.

7 *per me:* after Zama. *per me*, by me, as a means; *a me*, direct agent.

8 *excelso loco:* viz. the Galaxy or Milky way: see § 8.

9 *illustri:* connected with *lux* (*luc-s*), 'lighted up'; *clarus*, 'clear, bright', originally of sound, cp. *cla-mor* (Vanicek, *Etymol.*).

10 *paene miles: i.e.* as contrasted with the Consul, who had the *imperium;* although the *tribuni militum* were the chief officers of the legion.

11 *hoc biennio:* 'within these two years': *i.e.* before two years have passed. Although Scipio was Consul in 147, it was as pro-Consul that he conquered Carthage in 146,—or almost three years from this date.

cognomen: sc. *Africani:* according to Livy, XXX. 45, after the precedent of the elder Africanus, many persons of less distinction were dignified by an additional *cognomen* (technically *agnomen*, in later Latin only), with which they ennobled their family: properly such distinctions were hereditary, at most, only by an extension of courtesy.

13 *censor:* B.C. 142, cp. *de Orat.* II. 272, *Africanus censor tribu movebat eum centurionem, qui in Paulli pugna non affuerat; cum ille se custodiae caussa diceret in castris remansisse quaereretque cur ab eo notaretur:* '*non amo*', *inquit*, '*nimium diligentes*'.

14 *legatus:* Cicero, *Acad. pr.* II. 5, places the date of this mission before the censorship.

Asiam: Asia, like Africa (§ 1 n.), usually signified nothing more than that part of Asia Minor with some adjacent islands, which was formed into a Roman province, *Asia Propria*, on the death of Attalus.

15 *iterum consul:* B.C. 134. By the *lex Villia Annalis*, the age at which a Roman became eligible for the consulship was fixed at 43. It is therefore evident that Scipio was elected, for the first time, before the legal age, if he was really born B.C. 185 (§ 2 n.).

absens: this does not necessarily mean that he was really absent from Rome, but that he did not personally present himself as a candidate.

16 *Numantiam:* a city of Hisp. Tarraconensis, near the sources of the Douro. After an obstinate struggle to preserve its independence, in the course of which it more than once imposed capitulations upon the Roman commanders (*e.g.* Pompeius, pro-Consul, B.C. 140, Mancinus, Consul, 137), which were afterwards repudiated, it was

finally captured by Scipio, B.C. 133, after a blockade of fifteen months, and ruthlessly destroyed. The famous Gaius Marius served with distinction in this his first campaign.

17 *offendes:* 'find': *lit.* 'knock against', 'hit upon': the radical signif. of the verb: cp. *pedis offensio.*

18 *nepotis:* Tiberius Gracchus, son of his daughter Cornelia. In the year B.C. 133, Gracchus, as Tribunus Plebis, succeeded in carrying an agrarian measure; the object of which was to distribute the *ager publicus* into small holdings: and in connexion with this, the treasure left by King Attalus was to be distributed among holders of allotments. This exasperated the nobles, who had encroached upon the public domain; and when Gracchus sought re-election as tribune, he was assassinated in a tumult headed by Scipio Nasica.

§ 4.

20 *ancipitem:* 'double': the one leading to the Dictatorship, &c., the other to an untimely end.

21 *septenos:* Scipio died B.C. 129, aged 56: *i.e.* '*in anno climacterico*', as it is called; usually 63, *i.e.* 7×9, is styled the 'grand climacteric'.

amfractus reditusque: periphr. for *annos:* '*amfractus propter zodiaci ambitum, reditus quia eadem signa per annos singulos certa lege metitur*'. Macrobius. Meissner remarks that the sun's orbit, according to the view of the ancients, is a spiral, in consequence of its twofold revolution (§ 9 n.). For *reditus* cp. *de N. D.* II. 40, *sol modo accedens, tum autem recedens binas in singulis annis reversiones ab extremo contrarias facit:—i.e.* the sun crosses the equator twice in each year.

22 *plenus:* Gk. τέλεος ἀριθμός. Cp. Plato, *Timaeus*, 39 D. The ancients imagined that certain virtues resided in particular numbers: Macrobius adduces many curious reasons for this: *e.g.* 7 is a quarter of the lunar month and the cube of 2 is 8: cp. § 10, *nodus* n.

23 *summam:* 'the sum (of years) pertaining to thy destiny', *i.e.* the great crisis of thy life. Moser quotes *Catil.* III. 4, *fatalem hunc annum esse ad interitum huius urbis atque imperii.* The climacterical years

(*i.e.* 7 and its multiples) have always been supposed to be critical years in the human life.

25 *convertet:* an apparent antithet to *converterit.*

boni: 'good patriots': *i.e.* as elsewhere in Cicero, the *optimates.*

26 *socii:* the term *Socii et Latini* comprehends the Italians generally. As the *ager publicus* had been originally confiscated from their territory, and was in some cases still farmed by them, they naturally regarded the prospect of its distribution with envy and dismay. Scipio, on his return from Numantia, was induced to take up their cause and became their *patronus:* thus arraying himself against that faction which endeavoured to prosecute the agrarian reforms of Tiberius Gracchus without regard for the interest of the Italians. In the disputes which ensued, Carbo tried to embarrass Scipio by pointedly asking, what he thought of the murder of his kinsman Gracchus. The answer: *iure caesum,* 'lawfully slain'; the only answer possible, from the stern disciplinarian, who would regard all disturbers of public order as mutineers,—coupled with the supposed jealousy of his wife Sempronia,—was afterwards held to give colour to the suspicion that Scipio was murdered by his wife's relations. But, as Gaius Gracchus, after Scipio's death, supported the claims of the *Socii;* and as Laelius, Scipio's bosom friend, was, at least for a time, in favour of agrarian reform, it is more likely that Scipio's sudden death was used by the Optimates *in invidiam,* to discredit the Gracchan party: certain it is that no public inquiry was held; as there would have been if any plausible pretext could have been found. Laelius himself is said to have attributed Scipio's death to natural causes (*Schol. Vat. ad Milon.,* cp. Velleius, II. 4).

27 *ne multa:* sc. *dicam,* a customary ellipse.

constituas: 'establish, set in order': cp. the Greek phrase *καθιστάναι τὰ πράγματα.*

Mai cites Cicero, *de Off.* I. xxx. 103, *in eius familiari Scipione ambitio maior, vita tristior,* as evidence that Scipio himself probably aspired to the Dictatorship; but it is more likely, as Cicero puts it here, that the eyes of all parties in the State spontaneously turned towards Scipio, as the one man, who, both from his high reputation and the freedom from complications of party, which his employment

abroad in the service of his country might be presumed to have allowed him to maintain, was least likely to exercise these extraordinary powers for furthering the ends of any particular party. Certainly nothing was more natural than that a Dictator should be called for, at a time when civil war was imminent.

28 *impias:* 'unnatural': *impius* is one who violates those duties, viz. towards God, kinsfolk, or fatherland, which the laws of nature impose upon men (cp. § 8 *pietatem*): *manus*, like Gk. χεῖρες (in the phrase ἄρχειν χειρῶν ἀδίκων), occasionally = 'violent assaults'.

29 *Laelius:* Gaius Laelius Sapiens, the friend of the younger, as his father before him of the elder Africanus: his traditional friendship for Scipio as well as the desire to pay a tribute to the memory of his friend and preceptor, Scaevola, the augur, who had married one of the daughters of Laelius, suggested to Cicero the idea of assigning to him the principal part in the dialogue entitled 'Laelius sive de Amicitia'.

31 *parumper:* cp. *Rep.* I. vii. 12, *dent operam parumper atque audiant, eos cet.* Some read *pax sit rebus*, for *parumper* (MSS have *parum rebus*): the Greek interpreter renders ἀλλ' εἰρήνη ἔστω τοῖς πράγμασιν: *pax sit rebus* is found also in inferior MSS.

§ 5, P. 15.

2 *sic habeto:* 'believe thou this': *habeo* has frequently this force of 'believing or being convinced', as in the phrase *pro certo habere:* the strengthened form of the imperative, sometimes called Future Imp., is especially common with light or monosyllabic verbs, *e.g. tĕneto, scito.*

3 *auxerint:* figuratively = 'aggrandise', 'do honour to': cp. Gk. αὔξω.

4 *beati:* probably euphem. for *post mortem*, like οἱ μακάριοι, by which Planudes renders it in the Greek translation.

5 *quod fiat:* 'the conjunctive is used in relative propositions, which limit something that is stated in general terms to a certain defined class'. Madvig, *L. G.* 365. 2. Cp. *quod sciam*, 'so far as I know'.

7 ***iure sociati:*** a Stoic definition of ***civitas:*** cp. ***de Rep.*** I. XXV. 39, ***est respublica res populi; populus autem non omnis hominum coetus quoquo modo congregatus, sed coetus multitudinis, iuris consensu et utilitatis communione sociatus.*** Cp. ***de Legg.*** I. XV. 42. For the attraction of the relative in ***quae civitates***, cp. § 13 n., ***quem Oceanum.***

8 ***hinc profecti:*** cp. ***Tuscul.*** I. 118, ***in aeternam et plane in nostram domum remigremus.***

According to the Stoics, the souls of men were of the same ethereal essence as the soul of the Universe, the ***mens divina;*** this they supposed to bear the same relation to the matter of the Universe as the souls of men bear to their bodies. In § 9 we are told that the sublunar regions are the sphere of transition and mortality; while above the moon everything is eternal; and as fire, which was their idea of the ethereal essence, struggles to break through the matter which confines it, and to soar upwards; so the soul strives with the body, seeking to be released from it and to fly back to the region of the eternal, § 21.

§ 6.

11 ***Paulus:*** L. Aemilius P., Macedonicus, son of the noble Paulus, who fell at Cannae; in his 2nd Consulship, B.C. 168, he brought the Macedonian war to a close by defeating Perseus, the last king of Macedon, near Pydna. He was one of the few Roman victors who won for themselves nothing but glory from their conquests. Probably the honourable poverty of this noble house, as well as the careful education, which Paulus is said to have bestowed upon his children, accounts for the fact that his two sons were adopted by the representatives of such illustrious houses as Scipio Africanus and Fabius Maximus.

12 ***immo vero:*** 'in very truth': ***in-mo***, an ablative from a superlative derivat. of ***in*** (cp. ***sum-mus***, ***de-mum***) = German 'im innersten' (Vanicek, ***Etymol.***): like Greek μὲν οὖν = 'nay rather', ***immo*** is used in replies, where a statement is rejected, or accepted with corrections.

vinculis: Plato is fond of this metaphor: hence the fanciful derivations, not always serious, of σῶμα from σῆμα ***sepulcrum***, or σώζεσθαι, ***custodiri;*** δέμας from δεσμός. Cp. Plato, ***Cratyl.*** 400 B, ***Gorg.*** 493 A, ***Phaedo***, 67 D; Cic. ***Lael.*** IV. 14.

13 *vestra:* the plurals, *vos* and *vester*, it will be noticed, are used in addressing Africanus, where his fellow-mortals are included; the Latins did not until late use *vos* and *vester*, like *nos* and *noster*, for the singular. For the sentiment cp. *de Senect.* XXI. 77.

14 *quin aspicis:* 'why, do you not...?' *i.e.* 'come! look' (*quin* = old ablative *quoi* + the negative *ne*).

venientem: Mai asks: '*quo pacto venientem?*' He remarks that Proclus and Porphyry (of the Neo-Platonic School of Philosophy) thought that light was the '*vehiculum animarum*'.

15 *vim lacrimarum:* 'a flood of tears': like the Greek δύναμις (cp. the vulgar use of the word power, *e.g.* 'a power of money') *vis* is frequently used in the sense of *copia:* the notion of 'abundance' is further carried on in *profudi*, 'profuse'.

§ 7.

21 *templum:* like Greek τέμενος, 'a place cut or marked off': hence, in the language of the Augurs, *templa* were regions, including the prospect of the heavens, marked out by their divining rod (*lituus*), for the purpose of observing the *auspicia*.

23 *liberaverit:* Plato, *Phaedo* 62 B, ἔν τινι φρουρᾷ ἐσμεν οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν οὐδ' ἀποδιδράσκειν. 'We mortals are at a post, as it were; and one may not relieve one's self from this, nor desert from it'. Cp. *de Senect.* XX. 73, *vetatque Pythagoras iniussu imperatoris, id est Dei, de praesidio et statione vitae decedere.* Cp. Plato, *Apolog.* 28 E.

24 *tuerentur:* 'keep, dwell on': cp. *de Senect.* XXI. 77, *credo deos inmortales sparsisse animos in corpora humana, ut essent qui terras tuerentur, quique, caelestium ordinem contemplantes, imitarentur eum vitae modo atque constantia.* Some think that *tuerentur* = *intuerentur;* but Scipio is expressly told (§ 12) to disregard things sublunar. As Mr Reid remarks, Cicero carries on Plato's notion of the φρουρά.

The imperfect conjunctive, as Moser observes, is used to call attention to the design of God at the time of the creation. (See Madvig, *L. G.* § 383. 2.)

25 *medium:* the ancients regarded the earth as the central point of the planetary system: cp. § 10.

quae: the relative is frequently accommodated to the gender of the following noun (Madvig, § 316): cp. § 13 n., *quem Oceanum.*

27 *sidera:* 'constellations': Macrobius says: *'sic et apud Graecos ἀστήρ et ἄστρον diversa significant et ἀστήρ* stella una *est, ἄστρον* signum stellis coactum, *quod nos* sidus *vocamus';* but these distinctions are not always observed.

28 *divinis:* cp. *de N. D.* II. xv. 39, *hac mundi divinitate perspecta, tribuenda est sideribus eadem divinitas quae ex nobilissima purissimaque aetheris parte gignuntur neque ulla praeterea sunt admixta natura, totaque sunt callida atque perlucida.*

circulos: orbes is probably added by way of explanation (see § 20, *natura,* note): cp. *de N. D.* II. xviii. 47, *circulus aut orbis, qui κύκλος Graece dicitur.* Macrobius, however, says that *orbis* here = the revolution of a planet in its orbit; while *circus* (M. reads here *circos*) refers to its passage through the signs of the Zodiac.

32 *migrandum:* cp. *de Senect.* XXIII. 84, *ex vita ita discedo tamquam ex hospitio, non tamquam e domo, commorandi enim natura deversorium nobis, non habitandi dedit.* Plato, *Apolog.* 40 C, speaks of death as a *μεταβολή τις—καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον,* 'a shifting and a change of habitation for the soul, from this world to another'.

munus: cp. *de Senect.* XXI. 77, *dum sumus in his inclusi compagibus corporis, munere quodam necessitatis et gravi opere* (? *onere*) *perfungimur.*

[*humanum*] has every appearance of a gloss.

§ 8, P. 16.

2 *qui te genui:* 'your sire': *pater* following *avus* would have been misleading, as Paulus was not the elder Scipio's son: moreover, by Roman law, Paulus was no longer entitled to this name: cp. § 6.

pietatem: § 4, *impias,* note.

3 *in parentibus:* 'in the case of parents', 'where parents are concerned': *in parentes* = 'towards parents'. Cp. *de Off.* I. xvii. 57, *sed*

cum omnia ratione animoque lustraris, omnium societatum nulla est gravior, nulla carior, quam ea, quae cum republica est unicuique nostrum. Cari sunt parentes, cari liberi, propinqui, familiares; sed omnes omnium caritates patria una complexa est.

5 *vixerunt:* euphemistic, 'finished their lives': cp. *ad Attic.* XIV. 21, *sed mihi quidem βεβίωται.* Thus too Cicero is said to have announced the execution of the Catilinarian conspirators.

laxati: cp. § 6, *corporum vinculis.*

7 *flammas: i.e.* the stars.

8 *orbem:* Greek ὁ γαλαξίας (κύκλος), 'Milky way' (*via lactea*); acc. to Theophrastus, this was the parting, where the two hemispheres, of which the celestial sphere was composed, were joined together. Democritus rightly held that it was composed of innumerable little stars. (Macrob. I. xv.)

9 *cetera:* the other heavenly bodies, as contrasted with the earth.

13 *aliena:* 'borrowed', lit. 'belonging to another': cp. § 9, *luna radiis solis accensa.*

14 *iam:* 'by this time': the longer Scipio gazed, the more insignificant did the earth appear.

§ 9.

19 *novem tibi:* the dative (*ethical*) of the personal pronouns is frequently used to attract attention or denote surprise: the person referred to being supposed to have an interest in the matter: cp. *Ecce tibi!* and *Quid mihi Celsus agit?*

20 *omnia:* Greek τὸ πᾶν, the Universe. Plato (*Repub.* X. 616) represents the revolution of the Universe as a distaff turning round upon the knees of Ἀνάγκη, and the orbits of the planets—which he arranges in the following order: celestial sphere, Saturn, Jupiter, Mars, Venus, Mercury, Sun, Moon—as a large hollow whorl (σφόνδυλος) into which seven similar whorls have been successively inserted, in such a way that the rim of each projects a little beyond that of the one in which it is itself inserted; and while as a whole the distaff revolves uniformly in the same direction, these seven inner whorls

travel slowly round in an opposite direction, with different velocities: and, as they revolve, a siren standing on each circle and revolving with it, keeps uttering one note in one tone, so that the eight notes blend together in one harmony.

21 *[qui—conplectitur]* Osann brackets as spurious: it is certainly redundant.

summus ipse deus: cp. *de N. D.* I. xiv. 37, *Cleanthes autem—tum ipsum mundum Deum dicit esse, tum totius naturae menti atque animo tribuit hoc nomen, tum ultimum et altissimum, atque undique circumfusum et extremum omnia cingentem atque complexum ardorem, qui aether nominetur, certissimum Deum iudicat.*

23 *qui volvuntur:* a bold licence, we should have expected *in quo infixae sunt stellae, quae sempiterno cursu volvuntur.* Macrobius thinks that Cicero intentionally leaves open the disputed question, whether the fixed stars were really stationary or had a movement of their own, however imperceptible, independently of the celestial sphere.

24 *qui versantur:* the celestial sphere (the outermost whorl), in its diurnal revolution from E. to W., as Macrobius explains, carried with it the inner spheres; which again had also a particular revolution of their own, from W. to E., through the signs of the zodiac. With *contrario atque* cp. *similis ac.*

27 *prosperus et s.:* this planet was supposed to exercise a propitious influence over the lives and fortunes of men: Cicero (*de N. D.* II. 25) says: *Iovem appellamus a iuvando;* according to him, Iupiter= *iuvans pater.* Modern philologists, however, compare Diouis, the old Italian name for Jupiter, and the Greek Ζεύς with the Sanscrit *diva,* 'heaven'; so that Jupiter=*caeli pater:* the root DIV, which they assume as underlying these words, signifying 'brightness' or 'shining', may be plainly traced in the Latin words *iubar, dies, dives, Diana,* &c. (See Vanicek, *Etymol.*)

Cp. Horat. *Od.* II. xvii. 23, *te Iovis impio Tutela Saturno refulgens Eripuit.* Persius, *Sat.* V. 50, *Saturnumque gravem nostro Iove frangimus una.*

Iovis—Martium: the genitive of possession frequently stands beside the adjective: cp. *meus ipsius.*

28 *rutilus:* the Greek name of Mars was ὁ Πυρόεις: cp. *de N. D.* II. xx. 53.

29 *dux:* so in Sophocles (*Antig.* 1147), Dionysus, as Sun-God, is invoked as πῦρ πνεόντων χοραγὸς ἄστρων. Cp. *Tuscul.* I. xxviii. 68, *dierum et noctium—moderatorem et ducem Solem.*

30 *mens:* cp. Milton, *P. L.* Bk v.:

'Thou Sun! of this great world both eye and soul'.

'Moon, that now meet'st the orient Sun, now fliest,
'With the fixed stars,—fixed in their orb that flies!
'And ye five other wandering fires! that move
'In mystic dance, not without song, resound
'His praise, who out of darkness called up light'.

31 *temperatio=is qui temperat:* abstr. for concrete: cp. *N. D.* II. 49, cited § 4.

32 *lustret:* some read *collustret:* cp. *de N. D.* II. 36, *sol omnia clarissima luce collustrans:* the simple form is not usual in this sense except in the poets: cp. Virgil, *Aen.* IV. 607, Lucret. V. 575.

comites: Macrobius explains: Venus, Mercury and the Sun, respectively traverse the Zodiac in a year. He says that Plato places their orbits above the Sun (§ 9 n.), following the Egyptians, who held that Mercury and Venus revolve round the Sun: Venus in the outer and Mercury in the inner circle.

P. 17.

5 *nam* introduces a parenthesis: 'as for that which, &c.': a common use of *nam.*

6 *infima:* the Earth being regarded as the central point of the Universe: *medium infimum in sphaera est, de N. D.* II. xlv. 116, cp. *Tusc.* V. xxiv. 69.

nutu: 'inclination, downward tendency', τῇ οἰκείᾳ ῥοπῇ, Planudes: cp. *de N. D.* II. xxxix. 98, *terra—locata in media mundi sede, solida et globosa et undique ipsa in sese nutibus suis conglobata:* cp. also *Tusc.* I. 40, where *pondere* is added as an explanation of *nutu.*

§ 10.

9 *sonus:* with this passage cp. Milton, *P. L.* 620 foll.

'Mystical danse, which yonder starry sphere
'Of Planets and of fixed, in all her wheels
'Resembles nearest; mazes intricate,
'Eccentric, intervolved yet regular
'Then most, when most irregular they seem;
'And, in their motions, harmony divine
'So smooths her charming tones, that God's own ear
'Listens delighted'.

intervallis: according to the Pythagoreans, the intervals between the Planets (which determined the nature of the sounds produced by their revolution § 10, *natura fert cet.*) corresponded with the intervals of a certain musical scale: the soul of the Universe was conceived by them as a harmony. (See also Mr Pattison's note to Pope's *Essay on Man*, I. 202.)

10 *disiunctus:* this is the reading of Macrobius: other MSS have *coniunctus;* in this case we should have to supply *ex.*

pro rata parte: 'in proportion': according to Macrobius the distance between Sun and Earth was twice that from Earth to Moon; and from Earth to Venus thrice that from Earth to Sun, &c.

ratione: 'according to a system', 'exactly'.

13 *incitari:* cp. *N. D.* II. xl. 103, *stellae, quarum motus tum incitantur, tum retardantur.*

14 *natura fert:* Macrobius illustrates this by the difference in the sound produced by a rod in striking the air, according as the stroke is quick or slow. He remarks also: *numquam sonus fit nisi aëre percusso.*

16 *stellifer cursus:* notice the *hypallage:* for *caeli stelliferi cursus:* this figure is more common in the poets.

20 *duorum:* some edd. insert *Mercurii et Veneris;* which, of course, are the two referred to.

22 *nodus:* cp. § 4. Macrobius explains: *neque planities sine tribus neque soliditas sine quattuor potest vinciri. Ergo septenarius numerus geminam vim obtinet vinciendi quia ambae partes eius vincula prima sortitae sunt, i.e.* because the plane superficies and the cube are the simplest forms.

23 *imitati:* cp. Quinctil. I. 10, *Pythagoras atque eum secuti acceptam sine dubio antiquitus opinionem vulgaverunt, mundum ipsum eius ratione esse compositum, quam postea sit lyra imitata.*

The heptachord was the correct final form of the Greek lyre. Cic. *de Legg.* II. xv. 39, cp. Virg. *Aen.* VI. 646, *obloquitur numeris septem discrimina vocum, Iamque eadem digitis, iam pectine pulsat eburno.* The tetrachord preceded it.

§ 11.

26 *obsurduerunt:* 'have grown dull'; cp. Shakspere, *Merchant of Venice*, Act V. Sc. i.:

'Look how the floor of heaven
'Is thick inlaid with patines of bright gold.
'There's not the smallest orb which thou beholdest
'But in his motion like an angel sings,
'Still quiring to the young-eyed cherubins:
'Such harmony is in immortal souls;
'But whilst this muddy vesture of decay
'Doth grossly close it in, we cannot hear it'.

obsurdesco is not connected in any way with *absurdus* (rt *svar* found in σῦρ-ιγξ and *su-surr-us*) 'out of tune'; but *surdus* (rt *svarda*, cp. *sordes*, Saxon *svart*, 'swarthy') 'dark', 'dull' (Vanicek, *Etymol.*).

27 *Catadupa:* τὰ Κατάδουπα, the Cataracts of the Nile. Seneca relates that a nation settled there by the Persians was unable to endure the noise, and had to be removed to a quieter place. Probably the story originated in the well-known fact that people living in the vicinity of a steam-hammer, for instance, in time lose all consciousness of that particular noise.

§ 12, P. 18.

7 *celebrit. serm. hom.:* 'renown among men': *hominum* is added by Cicero to explain what he here means by *celebritas* (prim. signifi-

cation, 'frequency'), the meaning of which, in this phrase, no single English word would exactly represent: cp. *Tuscul.* I. 28, *famae celebritate, Off.* II. 44, *celebritatis et nominis;* where our 'celebrity' is expressed by a hendiadys.

8 *expetendam:* αἱρετόν, 'choiceworthy'.

13 *obliquos:* 'in a slanting direction': *obliqui* (ἄντοικοι) are those who inhabit the S. Temperate Zone of our hemisphere. *transversi,* 'right across' (περίοικοι), those in the N. Temp. Zone of the other hemisphere. *adversi* (ἀντίποδες) those in the S. Temp. Zone of the other hemisphere.

§ 13.

16 *cingulis:* 'zones' (ζῶναι): cp. Virg. *Georg.* III. 233 foll., where it is the sky that is said to be girdled: Macrobius explains that the zones of the earth subtend those of the heavens.

quasi quibusdam apologises for this use of the word *cingulis.* As Mr Reid observes, *quasi* is frequently prefixed to translations of Greek terms, to modify their strangeness: cp. *de Rep.* I. iv. 8, *neque enim hac nos patria lege genuit aut educavit, ut nulla quasi alimenta exspectaret a nobis:* here *alimenta* is manifestly a rendering of the Greek τροφεῖα or θρεπτήρια.

17 *diversos:* the frigid zones, N. and S., which are farthest removed from each other.

caeli verticibus: the two poles: *vertex,* 'turning-point' (πόλος): cp. *N. D.* II. xli. 105,

> '*Extremusque adeo duplici de cardine vertex*
> Dicitur esse polus'.

20 *australis:* cp. *Tuscul.* I. xxviii. 68, *altera (ora) australis ignota nobis, quam vocant Graeci* ἀντίχθονα.

21 *adversa:* cp. *Acad.* II. 123, 'habitari ait Xenophanes in luna, eamque esse terram multarum urbium et montium. Portenta videntur; sed tamen neque ille, qui dixit, iurare posset, ita se rem habere, neque ego non ita. Dicitis etiam, esse e regione nobis, e contraria parte terrae, qui *adversis vestigiis* stent contra nostra vestigia'.

22 *nihil ad:* understand *pertinet:* cp. Piso XXVIII. 68, 'recte an secus, *nihil ad nos:* aut si ad nos, nihil ad hoc tempus'. See Roby, *L. G.* § 1441.

25 *verticibus:* 'at the poles', *i.e.* North and South: *lateribus*, East and West. The Ocean was regarded as a great stream flowing round the Earth—Ὠκεανὸς ποταμός, as Homer calls him.

insula: cp. *N. D.* II. lxvi. 165, *sin autem iis consulunt (dii inmortales), qui quasi magnam quandam insulam incolunt, quam nos orbem terrae vocamus: etiam illis consulunt, qui partes eius insulae tenent, Europam, Asiam, Africam.* In *quem Oceanum*, the relative, as usual, is attracted into the gender of the defining substantive: cp. § 5, *quae civitates* (see Roby, *L. Gr.*, 'Attraction').

§ 14.

31 *obeuntis:* in prose *occidentis* would be the regular form; but, as we have noticed, the style verges upon the poetic.

P. 19.

2 *vestra:* § 6 n.: cp. Seneca, *Epist.* XCI. 17, *Alexander, Macedonum rex, discere Geometriam, infelix! coeperat, sciturus quam pusilla terra esset, ex qua minimum occupaverat.*

3 *quam—diu:* the tmesis serves to bring *diu* into an emphatic position: cp. *ad Q. Fr.* I. i. 7, *quoties quisque voluit dixit, et quam voluit diu.*

§ 15.

5 *deinceps:* 'in succession', 'from generation to generation': cp. *de Legg.* III. 4, *deinde etiam deinceps posteris prodebatur.*

6 *eluviones exustionesque:* according to Heraclitus, who stood to the Stoics in the same relation as Democritus to the Epicureans, the Universe as an everliving fire alternately extinguishing and rekindling itself, was in a perpetual flux (πάντα ῥεῖ καὶ μένει οὐδέν): now the Stoics held that the ethereal fire of the heavenly bodies was fed by exhalations from the earth and from the Ocean-stream (τοῖς θεοῖς ἀρκεῖ εἰς τροφὴν οἱ ἀπὸ γῆς καὶ ὕδατος ἀναφερόμενοι ἀτμοί. Musonius, ap. Stob. XVII. 160. Cleanthes thought that the fire of

the Sun was like the bodily heat of living beings. Cic. *N. D.* II. 15). Accordingly it sometimes happened that the fiery element being overfed and having consumed the earth's moisture, a conflagration ensued (ἐκπύρωσις): then again the fiery element having spent itself in conflagration, the water began to prevail until there was a flood (κατακλυσμός). So, as Macrobius says: *manente mundo inter exuberantes caloris humorisque vices terrarum cultus cum hominum genere saepe intercidit et reducta temperie rursus novatur.* Cp. *N. D.* II. 46, Lucret. V. 380 foll.

8 *non modo non:* in a sentence like this, where both clauses have a common predicate to which the negative belongs, the second *non* is frequently omitted, the negation conveyed in *ne quidem* being referred to the whole. Cp. *Lael.* 24, *assentatio non modo amico, sed ne* libero *quidem digna est.* In all probability it depended entirely upon the emphasis (see Madvig, *L. G.* § 461).

12 *pauciores:* the dead were sometimes spoken of as *plures* (οἱ πλείονες), 'the majority'. Cp. Plaut. *Trin.* 291 *cur non me penetravi ad plures.* Arist. *Eccl.* 1073, ἡ γραῦς ἀνεστηκυῖα παρὰ τῶν πλειόνων. The degeneracy of modern times is a theme, which has been harped upon since Homer's time: Aristotle, however, ventures a protest: 'it is probable', says he, 'that the first men, whether sprung from earth, or the survivors of some catastrophe, were just like mere chance-met, ignorant people' (*Polit.* II. 8).

§ 16.

15 *populariter:* in the language of the people; opposed to that of philosophy: cp. *de Legg.* I. 19.

18 *descriptionem:* a 'map', or 'picture': *discriptio*='division', 'classification': cp. *de Legg.* III. 7, *populi partes in tribus discribunto.* Cicero here has in mind Plato, *Timaeus*, XI. 39: the *annus mundanus*, 'Heaven's great year' (Milton, *P. L.* V. 583), was supposed to be fulfilled, when all the heavenly bodies, after a complete revolution of the Universe, simultaneously returned to the same positions which they occupied at the commencement. The length of this year was variously computed at 12,000 to 15,000 solar years: cp. *N. D.* II. XX. 51, *magnum annum—qui tum efficitur, cum solis*

et lunae et quinque errantium ad eamdem inter se comparationem, confectis omnium spatiis, est facta conversio. The interval from the death of Romulus to the supposed date of the dream, 573 years, multiplied by 20 = 11460.

19 *vertens:* 'the year of revolution': cp. *N. D.* II. xx. 53, '*anno fere vertente*', and Homer's περιπλομένων ἐνιαυτῶν. As the close of the great year saw the heavenly bodies restored to their original positions, so, according to the doctrine of the Stoics, all other things were destined to be restored (παλιγγενεσία or ἀποκατάστασις) and to recur in a perpetual cycle. The everliving fire of the Universe, the world-god, which absorbs all things into itself, must needs recreate them; so that the same men (*e.g.* Socrates, Plato, &c.) will be born again and the same things be acted over again, in the same order, periodically with the return of each great year (Preller, *Hist. Phil.* §§ 398, 404).

'The world's great age begins anew,
The golden years return,
The earth doth like a snake renew
Her winter weeds outworn'.
Shelley; cp. Virgil, *Eclog.* IV.

22 *Romuli: de Repub.* II. x. 17, *Romulus cum* XXXVII. *regnaverat annos—tantum est consecutus ut cum subito sole obscurato non comparuisset, deorum in numero collocatus putaretur.*

23 *eadem parte:* in the same quarter of the heavens and at the same time of year.

§ 17.

27 *reditum: desperare de aliqua re* is perhaps the more usual construction; but, although we may say '*desperare aliquid*', '*desperare aliquem*' would be very questionable Latin.

28 *in quo: sunt=posita sunt:* cp. *de Legg.* II. 24, *caste iubet lex adire ad deos, animo videlicet in quo sunt omnia.*

29 *quanti:* 'how worthless!' The interrogative has here the same negative force as in *Quis?* τίς; *Who?*='nobody': cp. *Tuscc.* V. xxxvii. 109, *quanti vero ista civitas aestimanda est ex qua boni sapientesque expelluntur?*

31 *alte spectare:* cp. *Tuscc.* I. xxxiv. 82, *video te alte spectare et velle in caelum migrare.*

P. 20.

3 *ipsi videant:* 'is their affair': cp. *de Orat.* I. lviii. 246, *quae quam sit facilis, illi viderint, qui eius artis arrogantia, quasi difficillima sit, ita subnixi ambulant; deinde etiam tu ipse videris, qui eam artem facilem esse dicis.*

5 *perennis:* 'lasting through the year' (§ 16 n. *annus mundanus*): a play upon the derivation of *perennis.*

6 *obruitur:* cp. *Deiot.* XIII. 37, *quae umquam vetustas obruet aut quae tanta delebit oblivio?*

§ 18.

12 *exposito:* some read *proposito,* which is the more usual in this phrase; *exponere* has rather the meaning of 'offer for public competition': cp. *pro Quint.* XXIII. 74, *quasi eximio praemio sceleris exposito.* Mr Reid, however, cites *Attic.* V. iv. 3 where *exponere*=to offer money for some property.

15 *mens cuiusque:* this is interesting as being the motto adopted by Pepys the Diarist: according to Aristotle, the soul is the ἐντελεχεία of the body, *i.e.* that by which it actually is, Aristot. *de Anima* II. 1: cp. Plato, *Alcib.* I. 130 E, ψυχὴν ἡμᾶς κελεύει γνωρίσαι ὁ ἐπιτάττων γνῶναι ἑαυτόν, with *Tuscul.* I. xxii. 52, *non id praecipit* (*Apollo*) *ut membra aut staturam figuramve noscamus. Neque nos corpora sumus, nec ego tibi haec dicens corpori tuo dico.* Cp. pseudo-Plato, *Axiochus,* 365 E, τὸ σῶμα, γεῶδες ὂν καὶ ἄλογον, οὐκ ἔστιν ὁ ἄνθρωπος. ἡμεῖς μὲν γάρ ἐσμεν ψυχή, ζῶον ἀθάνατον ἐν θνητῷ καθειργμένον φρουρίῳ. Cp. *Cato M.* § 79 (Xenophon's account of the dying Cyrus).

16 *deum:* the soul, which is the man, was said (§ 8) to be a 'spark' of the 'heavenly flame', *i.e.* of the *animus mundi:* cp. *Tuscc.* V. 38, *decerptus humanus animus ex mente divina cum alio nullo nisi cum ipso deo—comparari potest. Ibid.* I. 65; *Homerus—humana ad Deos transferebat: divina mallem ad nos. Quae autem divina? Vigere, sapere, invenire, meminisse. Ergo animus, ut ego dico, divinus est; ut Euripides dicere audet, Deus.* Cp. Epictetus, *Diss.* I. xliv. 6, τὰς ψυχὰς συναφεῖς τῷ θεῷ ἅτε αὐτοῦ μόρια καὶ ἀποσπάσματα.

20 *parte mortalem:* in so far as some of its members are subject to perpetual change (§ 15, *eluviones* n.): cp. § 9, *infra lunam cet.* and Macrobius, II. 12, '*ideo physici mundum* (macrocosm) *magnum hominem et hominem brevem mundum* (microcosm) *esse dixerunt*'.

§§ 19—20. This passage is a translation, almost word for word, of Plato, *Phaedrus*, 245. We find the same passage again in the Tusculans (I. xxiii. 53—55), with the observation: *ex quo illa ratio nata est Platonis, quae a Socrate est in Phaedro explicata, a me autem posita est in sexto libro de Republica.* Cp. *Cato M.* § 78. Macrobius exhibits the argument in the form of a Sorites (*per gradus syllogismorum*) thus:

I. Anima ex se movetur, quod autem ex se movetur principium motus est, igitur anima principium motus est.

II. Anima principium motus est, quod autem principium motus est natum non est, igitur anima nata non est.

III. Anima nata non est, quod natum non est inmortale est, igitur anima inmortalis est.

§ 19.

22 *aeternum est:* Plato, *l. c.*, τὸ γὰρ ἀεικίνητον ἀθάνατον. Muretus remarks on Cicero's rendering of ἀθάνατον: 'with the Philosophers nothing is *immortale*, which is not also *aeternum* (without beginning or end)'.

23 *motum adfert:* Plato: τὸ δὲ ἄλλο κινοῦν καὶ ὑπ' ἄλλου κινούμενον, παύλαν ἔχον κινήσεως, παῦλαν ἔχει ζωῆς; cp. Macrob. II. 15, *omnis motus, inquit* (Plato, *de Legg.* X. 894 B), *aut et se movet et alia aut ab alio movetur et alia movet. Et prior ad animam, ad omnia vero corpora secundus refertur.*

26 *deseritur a se:* Plato: ἅτε οὐκ ἀπολείπον ἑαυτό. Cp. *de Senect.* XXI. 78.

numquam ne—quidem: two negatives do not destroy one another, if a proposition begins with a general negation and a single idea is then brought prominently forward by *ne—quidem* (Madvig, *L. G.* § 460).

28 *movendi=motus*, lower down: both represent κινήσεως in the original.

P. 21.

1 *exstinctum:* the participle has here a contingent force: 'if the first principle, &c.'

4 *vel concidat:* Plato: ἢ πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στῆναι καὶ μήποτε αὖθις ἔχειν ὅθεν κινηθέντα γενήσεται. Mai cites a passage from Proclus, in which he says that the revolution of the Universe prevents it from collapsing: in the same way that a hoop or wheel does not fall, so long as it goes on spinning round.

§ 20.

10 *inanimum—animal:* ἄψυχον—ἔμψυχον. According to Lambin, *inanimus* is good Latin but not *inanimatus:* so too *inermis* not *inarmatus.* (See Madvig, *ad Finn.* 4, 36.)

12 *natura—atque vis:* 'essential property', Plato: ὡς ταύτης οὔσης φύσεως ψυχῆς. Here, as elsewhere (§ 7, *circulos* note), Cicero, finding no single word which satisfies him as a rendering of the thing in mind (φύσεως), adds, *per epexegesin,* to one word of general signification (*natura*) another (*vis*), whose meaning is equally general, in such a way that they serve mutually to define each other.

14 *neque...et:* if a negative proposition is associated with an affirmative, the Latins employ *que, et* or *ac,* where in English we use *but* (Madvig, 433, 2).

§ 21.

15 *optimae:* Plato, *Sympos.* 209 A, πολὺ δὲ μεγίστη καὶ καλλίστη τῆς φρονήσεως ἡ περὶ τὰς τῶν πόλεών τε καὶ οἰκήσεων διακοσμήσεις, ᾗ δὴ ὄνομά ἐστι σωφροσύνη τε καὶ δικαιοσύνη.

17 *velocius:* cp. Cic. *Hortens.* fr. II. xxiv. 86, *aeternos animos et divinos habemus:—quo magis hi fuerint semper in suo cursu, id est, in ratione et investigandi cupiditate, et quo minus se admiscuerint atque implicuerint hominum vitiis et erroribus, hoc illis faciliorem ascensum et reditum in caelum fore.*

19 *eminebit foras:* cp. *de Repub.* III. 7, *cum ceterae virtutes quasi tacitae sint et intus inclusae, solam esse iustitiam, quae nec sibi tantum*

conciliata sit, nec occulta, sed foras tota promineat, et ad bene faciendum prona sit ut quam plurimis prosit. Cp. Manil. I. 238, *pars eius ad Arctos eminet.*

20 *abstrahet:* Plato, *Phaedo*, 67 D, τὸ μελέτημα αὐτὸ τοῦτό ἐστι τῶν φιλοσόφων, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος. *Tuscul.* I. XXX. 74, *tota enim philosophorum vita, commentatio est mortis.*

22 *ministros:* cp. the picture, which Cleanthes is said to have drawn, of the Epicurean virtues: *ancillulas, quae nihil aliud agerent,—nisi ut voluptati ministrarent, de Finn.* II. 67.

impulsu: cp. Plato, *Rep.* 573 A, πόθου κέντρον. *Phaedr.* 251 D.

24 *volutantur:* Plato, *Phaedo*, 81 D, περὶ τὰ μνήματά τε καὶ τοὺς τάφους κυλινδουμένη. The souls, which have not been purified from all that is earthly and material, are too heavy to soar into the ethereal regions: cp. § 6.

'But when lust
'By unchaste looks, loose gestures, and foul talk
'But most by lewd and lavish act of sin,
'Lets in defilement to the inward parts,
'The soul grows clotted by contagion,
'Imbodies, and imbrutes, till she quite lose
'The divine property of her first being.
'Such are those thick and gloomy shadows damp,
'Oft seen in charnel vaults and sepulchres
'Lingering and sitting by a new made grave,
'As loth to leave the body that it loved,
'And linked itself by carnal sensuality
'To a degenerate and degraded state'.

MILTON, *Comus.*

25 *exagitati:* acc. to the Pythagorean doctrine of purgatory by successive migrations of the soul: those souls, which after a triple probation, thrice in either world (Pindar, *Ol.* II. 70), have not suffered their pinions (πτέρα) to grow dank from contamination with evil, become sufficiently light to soar into the region of pure spirit. The period of their probation was 3,000 years: cp. Plato, *Phaedr.* 249; Virg. *Aen.* VI. 735 foll.

APPENDIX.

Contains Collation of MS in BRITISH MUSEUM [*add.* 11,035 X. century (*so stated in B. M. Catalogue*)] made by Mr J. S. Reid, of Caius College, Cambridge.

VARIATIONS FROM BAITER AND HALM'S EDITION.

B. & H. p.	line.	MS reading.
845,	34.	*A. Manilio...consule.*
	36.	*Massinissam.*
	37.	*ūlacrimauit.*
	38.	*post* is omitted...*suspēx...summae.*
	39.	*reliquis.*
	41.	*ipse...itaque...amica* (for *animo*).
846,	1.	*optumi.*
	2.	*re P.*
	3.	*consumptus est.*
	8.	*complexus est* (in full).
	17.	*Carthaginem.*
	18.	*pene.*
	20.	There is an erasure between *habes* and *adhuc.* *Cartaginem.*
	21.	*triumphum* has been altered (*prima manu*) into *triumpho* and over the line has been written *qq*^{o}, *sub*, so that the reading becomes *triumpho quoque subegeris.* *obigeris* altered (*pr. m.*) into *obegeris.* *Egyptum.*

B. & H. p.	line.	MS reading.
846,	22.	*Greciam.*
		delegere.
	23.	*excindes.*
	24.	*rem P.*
	26.	*patriae* altered to *patrii.*
	27.	*ingenui.*
	28.	*octies.*
	29.	*ii* has over it this mark Ƶ. Perhaps the scribe read *innumeri* taking the *ii* for *in.*
	34.	*exclamauisset.*
	36.	*et quaeso.*
847,	1.	*R. P.*
	8.	*perteritus.*
	10.	*extinctos...hi.*
	12.	$\overline{\text{dr}}$. (for *dicitur*)...*aspicias.*
	16.	*sc̄issime*...q$\overline{\text{m}}$.
	18.	*cū deus* and *uoluerit* over the line.
	20.	$\overline{S}$ (for *sunt*).
	21.	*medio...trā...d̄r...hisque.*
	23.	*qui sidera...rotunde.*
	26.	*ne iniussu.*
	27.	*sit* (apparently in an erasure)...*humanum assignatum.*
	28.	*et ego.*
	29.	*iusticiam...magna* is inserted after *propinquis* (written *p-pinquis*).
848,	1.	over *is* is written *S. locus* (*i.e. supple locus*): the MS has many such grammatical notes.
	4.	*hae stellae.*
	6.	*citima proximaque.*
	9.	*peniteret* with *o* written (*secunda manu*) over *e.*
	12.	*t* (for *vel*)...*conuexa.*
	13.	*extumas...conplectitur.*
	14.	*deus est...caeteros.*
	18.	*d̄r* for *dicitur.*

B. & H. p.	line.	MS reading.
848,	22.	*conpleat consequentur Veneris.* These words are left out but after the first *alter* is put *Luciferi* over the line.
	30.	*sonor* or *sonorum* (contraction)...*conuinctus.*
	31.	*distinctus* (in erasure).
849,	6.	*conplexa.*
	9.	*sibi* is omitted.
	10.	*ingenius* but final *s* is in an erasure.
	11.	*obpletae.*
	12.	*se* written over the line after *Nilus...praecipitat.*
	14.	*accolit.*
	17.	$\overset{o}{g}$=*ergo.*
	18.	*oculo.*
	19.	*inquit sentio.*
	20.	*ita.*
	21.	*contempnito.*
	22.	*consequi gloriam.*
	24.	*hosque.*
	25.	*incolant.*
	26.	*partim transuersos* omitted.
	27.	*spectare.*
850.	4.	*angustata.*
	5.	*Athlanticum.*
	6.	*quod Oc.* (*quod* in erasure).
	8.	*nostrum.*
	9.	*trasnatare.*
	10.	*totum.*
	12.	*dilatari...nobis.*
	15.	*unius quisque.*
	17.	*certo temp....ne* (*n* over line)...*assequi.*
	18.	*ab his* (here and l. 19).
	21.	*cum* is written over line.
	23.	*loqualariter annum.* The space for *id est* is vacant: it probably was written merely *i* (the ordinary contraction) in the MS from which this was copied. *reditum.*

B. & H. p. line. MS reading.

850, 24. *ad id...cuncta.*
25. *eademque...retulerint.*
27. *secla.*
28. *extingui.* Over *animus* is written *i. anima.* (=*id est an.*)
30. *iterum* is omitted.

851. 1. *habes. ita huius quidem* (but on erasure).
7. *dedideris.*
10. *his.*
14. *si quidem bene mereris* (but on erasure).
15. *puericia*...over *et tuis* is written *ſ uestigiis.*
17. *te* omitted.
19. *quisque* has been turned into *quaeque.*
21. *tā* (but over is written *i. ita*).
22. *quā* and over line *i. tanqm̄.*
25. *mouet.*
27. *fine.* Over the words *h̄t. motū* is written *q̄. qd motum affert et motum fert.*
29. *caeteris—quineciam.*
32. *nec occid.*
33. *extinct.*
35. *ex eo sit ac se aequetur.* Over these words *ſ. principio ſ. quod origo est ſ. motus principio. i. motus*...Over *nasci potest* is written *ſ. ut pulsus.* and over *nec moueri* is written *nam motus principio pulsus est qui non mouetur.*

852, 1. *nec* is omitted.
2. *natura et consistat.* Over *nec uim ullam* is written *quidem.*
3. Over *qua* is written *ſ. ui.* Over *a primo* is written *i. principio.*
inpulsu... Over *moueatur* is written *sitta non est.*
6. Over *in anim.* is written *i. corporum.*
10. *optumae.*
17. *in hunc locum.*

Note.—"Purchased July, 1837 of Rood from Bentham's sale." A hand of about 100 years ago assigns the MS to the xth century. The MS was written in the Abbey of S. Eucharius (?)—and contains poems of Prudentius—also Johannis Scotigenae phisiologia (on the back of the binding wrongly *Erigenae*). Title *Somnium Scipionis—excerptum ex libro* VI. *de Republica.*

Mr Reid adds that he does not think this MS so old as xth cent., but that it may be XIth. He looked also at another MS in the Museum (MP. add. 11,942) written in a fine hand of cent. XI. and bearing the autograph of the famous printer Chr. Plantin with date 1579. This is probably the MS from which he printed his edition of the *Somnium.*

There are some remarkable coincidences in the readings of Mr Reid's collation (*e.g. loqualariter* p. 850, l. 23, and *ex eo sit ac se aequetur* p. 851, l. 35), which seem to indicate a common original for this MS and others of the *Somnium.*

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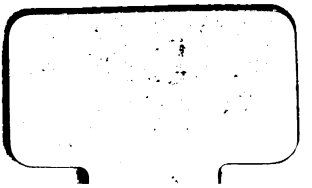
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